789 825 [301] with tobacco as rattlesnakes were said to abhor the smell and would go away. Shiny ornaments, such as an abalone-shell pendant, were worn in the fields in spring as they would startle the snakes and make them rattle.

789 301 821 But such ornaments were dangerous to wear at other seasons because they attracted thunder [lightning]. S.G. related the following as an illustration.

When S.G. was about fifteen, his father remarried. The new wife had a small boy whom the father hated. The man put an abalone pendant (tu´ta) on the child and told him to go sit under a certain tree. Soon the lightning struck the youngster and his dog. S.G. was not far away, and carried the burned child home. This happened at Pupunao.

To wear an abalone ornament on any cloudy day would invite a thunderstorm, according to M.P.; M.L. said the ornaments offended Thunder, "made him get mad."

755 [823] A black substance from underground (bitumen?) was heated on a rock, then applied to the top of the head to rid one of bad dreams caused by ghosts.

825 Goldfinches (soi´soi) sat out in the brush and whistled to people when it was time for them to gather blackberries. M.L. knew of no other bird or animal who did such a thing.

776 At Gutsnumi, in the bottom of the swimming pool, lived an old woman named Moča´ta who pounded acorns all day long. If a stranger went to swim there, she would grab his feet and pull him down to her house. (Not long ago a flood came bringing quantities of sand which spoiled the pool as a swimming place.)

552 A railroad train is called hu´da (lit., it cries) in reference to its whistle.

PLEASURE DANCES

796 Evenings spent in pleasure with professional entertainment occurred not more than once a month in any one village, as there was so much intertribal and intervillage visiting for all such festivities. The kind of dances that were given by the shamans depended upon the chief's choice. His winatum would tell the shamans what to dance. Besides the regular schedule of [535] dances -- Bear Dance, Snake Ritual, Beaver Dance, etc. -- there was the dance for entertainment called the kam or watiyod performed by shamans all the year round.

Kam

535 The kam was one of a few dances performed purely for the entertainment of spectators. Whether the dance was always the same, i.e., had specific songs and steps which differenti-

535 ated it from all other pleasure dances, cannot be said, as no informant could give the necessary details. For no ascertainable reason it is referred to in English as the "war dance." J.B.'s account follows.

Tepo´sa, a Wowol, and another man named Ana´ki, danced this at times of celebration, particularly at the close of a mourning ceremony. "It was only done at a very big fandango. Bob Bautista danced this any time to make money but that wasn't done in the old days."

The dancers wore the regulation feather skirt and headdress. Teposa had his face painted entirely black; Anaki had one-half his face
[302] black, the other side white. Both men had their bodies covered with short horizontal
[533] white stripes. Two singers accompanied them, Ka´tai and Yawa´umi; they were Teposa's sister's sons.

535 When it was the appointed time after a
574 mourning ceremony for a dance, such as the kam, several dancers from visiting tribes would take turns performing for an hour or so. In this way a keen sense of competition was created and the dancers catered to an appreciative audience.

535 The dancers who participated in the all-
765 night dance after a mourning ceremony were al-
[756] ways doctors, according to J.P. They would be sought from among the visitors, as would be the singers. There would be four to six men dancers who stood in a row, while one woman only stood in front of them. Whatever woman was asked for this role had to comply, and she would be given about ten cents (a half hista of bead money) for doing it. "If she didn't know how to dance, she just stood there until she got her money and then ran off."

533 The singers used clapper accompaniment
534 (the cocoon rattle was used only for the Bear
765 Dance and Snake Ritual). There were three or four of them. One man sat beside them and collected the money for the dancers and singers; a man who did this was termed winatum for the
541 time being. J.P. said that in the old days "when the money was beads, it was so piled up you couldn't carry it off in a blanket."

When a chief wanted to make money he would collect some dancers and singers and visit other villages, or often the performers themselves would go without a chief's sponsorship. Of course, they could not give an entertainment at any place visited without having the permission of the chief of that place. When a chief accompanied them as "manager," he collected the money and distributed it among the performers. The singers were invariably paid "because it is hard work to sing all night."

552 The name "war dance," which has become
535 attached to this shamans' pleasure dance (kam or watiyod), J.P. regards as entirely due to white persons' misunderstanding. No fight or

552 hostile intention was ever associated with this
536 dance in practice or by tradition.

Watiyod

552 The wa'tiyod was a dance performed by
756 shamans for the entertainment of onlookers and for making money for themselves. Usually two or more women participated. The accompanying
[534] singers used the clapper (taowːd). The dance could be made at any place at any season. While it was wholly profane in character, it was, nevertheless, performed only by doctors.

J.B.'s account is localized at Šiyedu, a Wukchumni seed-gathering camp.

This dance was done by Watišti (Watisti) and his mother Boyiwan (Poi'on).[266] This was the only "pleasure" dance they made and the only dance performed at the camp called Šiyedu. It was done every month or so, "whenever the doctor wanted to make a little money, or somebody else, like the tia'a, asked him to." Men, women, and children assembled to watch.

Watisti wore the vertical feather and feather wreath headdress, a feather skirt, and carried feather bunches (wač'am) in each hand.
[302] His face was painted entirely black, and short perpendicular alternating black and white stripes covered his torso. Black and white stripes encircled his arms and legs.

Poi'on, who danced with him, had eagle
[303] down glued across her forehead, wore a deerskin apron, and carried hand feathers. Her face bore alternate stripes of black and white running obliquely from beneath the eyes to the edge of the jawbone. Her body was unpainted.

535 Their accompanist was Ponato (Bill Gar-
533 field), who "always sang at Šiyedu." He wore no paint or ornaments, merely carrying his elderwood clapper. Beside him was a basketry tray on which spectators deposited small sums of money as payment. The singer received one-half the total amount.

Both dancers sang in unison with the singer. The man's step was the usual stamping with high-lifted knees. Although he remained nominally in the same place, he turned about facing this way and that at will. The woman kept her feet parallel, close together, and took sidewise jumps, moving her hands in unison and in the same direction as her feet. She covered more ground than her partner, although her movements were less facile.

The performance began at dark of a summer evening, about eight o'clock, and might continue until midnight. Each dance unit lasted three to five minutes, during which time the singer repeated the same song two or three times. Then there would be a rest, and then again another song and dancing for a few

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[266] See the Bankalachi account of these people who were "southerners" living at Šiyedu.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 165a] Kechayi

616 Nutuwich come first in everything. That's why the Tokelyuwich call them 'coyote'. The Tokelyuwich are slow." Thus in a household like E.M.'s, where she herself was Nutuwich but her mother was Tokelyuwich, E.M. could go after the new seeds as they ripened, whereas her mother had to wait and, along with other Tokelyuwich women, take what was left. The Nutuwich [men] knocked down the acorns, but the Tokelyuwich [women] picked them up. When the Nutuwich danced, they used fast steps; the Tokelyuwich danced lethargically. Dogs were
● [552] given one of two names: tapa´liš, if they belonged to Nutuwich people, wu´isu, if owned by Tokelyuwich. Whether these modes of behavior are part of a generalized larger moiety pattern or whether they were special cultural idiosyncrasies, so to say, with no abstract motivation behind them, it was impossible for E.M. to convey.[62]

Redemption of totem animals.--When an
616 eagle was killed, all the Tokelyuwich people
825 put in some money to pay for it. The feathers
237 were removed. A shaman kept the head, which he ornamented with beads to keep as a supernatural talisman. The legs were made into whistles. The carcass was buried. (E.M. did not know the details of this, how the ritual actually operated.)

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825
[231] A Nutuwich man, Či´pit, the paternal grandfather of E.M., raised a pair of eaglets until they were able to fly. Then they were put in a willow cage and an assembly called. Tokelyuwich people came from other villages, even from Koko´hap (Sycamore). They all contributed money, which Čipit received, and took the birds. As the visitors returned homeward, the birds were passed to the more easterly travelers; when the most eastern had reached home, the birds were released.

When a Tokelyuwich person killed a bear (a Nutuwich, of course, would not), it was redeemed by the Nutuwich moiety. All the Nutuwich contributed a little money, but the bear-killer was the only Tokelyuwich who received it. E.M. was uncertain what became of the
[301] bear hide and what was done with the carcass. Any Nutuwich person could wear a bear-claw necklace. It seems probable that a bear dancer would obtain one.

Pets

231 Eaglets were raised sometimes, and sold to Tokelyuwich people.

A falcon (ya´yil) was kept, in a specific instance known to E.M. The bird was captured alive by He´čač [moiety?] who "gave it to an-

[171] [62]Comparable attitudes and behaviors are recorded for some Southern Californian moieties (cf. Gifford, Clans and Moieties in Southern California, 178, 192).

624 here that [specified] day. Maybe in two or three days." The messenger did not stay down there; he came back the same day. He could not say that the event was to be a mourning ceremony (or whatever it was to be) but just told the people to be there at the proper time. The captain told them what it was to be when they got there, maybe that night.[130] Nevertheless, people usually found out before they came what it was they were going to. "Everybody finds out some way, some place. Then they commence talking about it all over."

Moiety and Totemic Animals

616 The Chukchansi were divided into two groups, Eagle and Coyote, said J.R.: they are not the same kind, but two kinds, like the French and the Dutch. Later he said, "It is just like white man's parties, Democrat and Republican, just two names of it. That's all." Some Chukchansi were of one moiety, some of the other. So were the people at Friant (Gashowu). This division regulated marriage: an Eagle man had to marry a Coyote woman, and vice versa. Today this regulation is not always followed. (N.W. alone maintained that persons with the same totem could marry.) Children belonged to their father's moiety, although matrilocal residence prevailed the first years of marriage. If a woman had more than one husband, the children followed their biological father's moiety.

616 825 The two moieties had the usual Yokuts names, Nutuwus and Toxilewis, each with its symbolic or totemic animals. These animals were limited to four: coyote, bluejay, eagle, and bear. ("There is one woman called 'Skunk'", said N.W., "but that is a nickname because she quarrels all the time. It is not like a person having Bear or Eagle.") Two animals were assigned to each division and both were paternally inherited by a member of that division. Said N.W., "It is like children having the father's name the white way." These animals are not the ones people dream about; they could dream about any others [including these?--A.H.G.]

[552] The moiety name Nutuwus meant mountainward, uphill, or upstream; Toxilewis meant valleyward, downhill, or downstream. There was disagreement between informants as to the animals assigned to each division, thus:

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[130] It is possible that there was some misunderstanding between the informant, interpreter, and recorder. That is, just possibly J.R. meant that the people in the invited tribe did not get the details of the information from the messenger but from their own captain, who would announce it that evening, an interpretation in accord with Yokuts practice. Also in accord with Yokuts practice would be the repetitious announcement by the host captain at the time the guests arrived. -- A.H.G.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

[P. 199 b] Chukchansi

616 524 Although J.R. said moiety division was not followed in playing games, N.W. spoke of a game in which a child must tell his family's totemic animal [to choose sides ?]. In this connection, she said their father would tell them what their animals are: Coyote, Bear, or some other. The animal is referred to as one's "dog." See also the spear-throwing game described by M.N.

616 716 For the Eagle moiety, at least, there was a weeping ceremony at which the totemic bird was redeemed.

616 552 The terms Nutuwus and Toxilewis were also freely applied to persons with reference to their geographical location, i.e., a person from the valley on coming up into the hills was called toxilewis by the Chukchansi and would be so called even if he went on up beyond them into territory which was directionally nutuwis. In the same way, a native from the north or mountainward from the Chukchansi was called nutuwus. When the terms were applied to the Chukchansi themselves, however, the reference was always to the inherited moiety.

"Long ago," said N.W., "when people started, those names came to be used. The people kept on growing in numbers. Nowadays, young people have mostly forgotten about their names, won't ask what they are, don't know them."

616 825 Redemption of totem animal.--When a man of the Eagle moiety gets a young eagle he "packs it on his back like a baby," said J.R. He takes it to another place, "where they are crying for the eagle." These people pay well for the young bird with beads, acorns, sourberries, and manzanita berries.

W [EP. 2296] Western Mono NS25
Y
821 An eclipse of the moon or sun is attributed to Coyote's eating of the sun and is called
782 by the descriptive phrase, kai ´yu ´nahaš opšu´ main (Coyote eat sun-our). During an eclipse people ran out and shouted loudly, some actually said, kaiyu om a´naš (Coyote [do] not eat), or kaiyu om api·´ (Coyote [do] not finish, i.e., leave some). Others said, lo´luš tuna´nuna (leave it alone; not literal). "When they hollered this way, Coyote would let go." The Waksachi terms for eclipse of sun and moon respectively were: tarаue´ nawa´rit and ta´ow" nawa´rit.

W The following four seasons were distinguished: pua´k:n, fall, acorn-dropping time
Y 805 [October, November]; tomo´kšiu, winter, cold approaching [December to February]; tiša´miu,
221 spring, green coming [March, April]; haia´lu, summer, grass drying up [May to September]. The months of May and June were spent in seed-gathering. In July and August the people went higher up into the mountains to get piñon nuts. When they returned to the permanent village site, the mourning ceremonies were held in September-October. Following this, the acorn crop was harvested, and the Bear Dance held about November.. In February-March tañai-drinking took place, and in April the Snake Ritual was seen in the neighboring Yokuts villages.

W B.O. gave the following information in Wak-
Y 805 sachi terms, which parallel those given by S.O. for the Michahai.
821

192 Times, stars, nature:
552 tapewa´no: daytime
ha´nos: before sunrise
motve´sihop: sunrise
tukita´wena: noon
motara´tahikup: sunset
ure´´uñus: after sundown
totsoi´´idi: dark or fully night
tara´ue: sun
ta´ow": moon
nasu´mi te´gi'up: stars, general; lit., "all stars"
tapu´ha: morning star
so´šso´š: Pleiades
te´gi'up wa´tseit: shooting star; lit., "star falling"
na´warit: added to sun or moon indicated eclipse
tuo´pade: sky
to·´uare: clouds
u·´´uare: rain
paho´nop: hail
nu´babi: snow
pi·´b:p: earth, dirt
pasi´wap: sand
patigui´noba: mud
Y t:p: granite
W pahe´: soapstone

823 Directions:
192 pite´kimat: south
quiwi´: north [given as west by other Western Mono]